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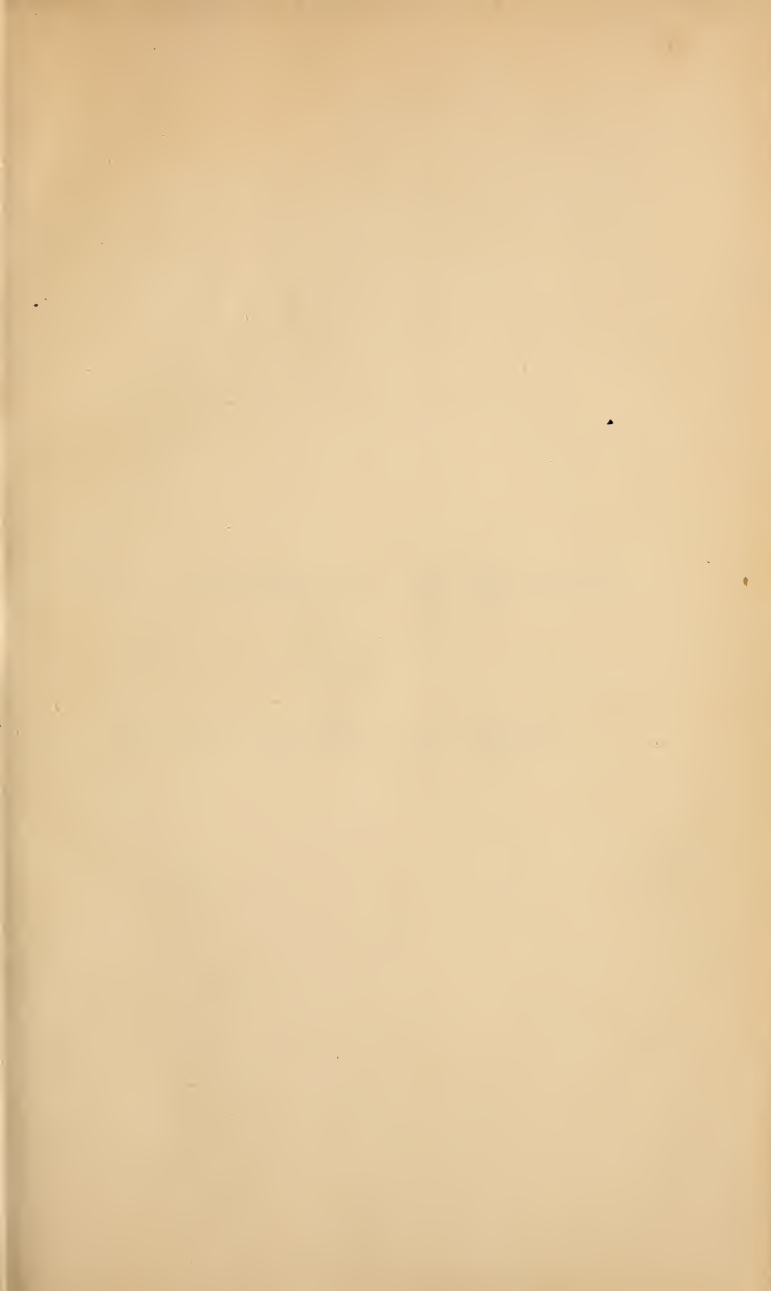
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UNITED STATES OF AMERICA.









THE  
PREDICTED DOWNFALL  
OF  
THE TURKISH POWER  
THE  
PREPARATION FOR THE RETURN  
OF THE TEN TRIBES.

BY

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Ἐν τῇδ' ἔφασκε γῆ· τὸ δὲ ζητούμενον,  
Ἄλωτὸν ἐκφεύγει δὲ τὰ μελούμενον.

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## PREFACE.

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THE utility of a Preface very much consists in briefly giving a clear idea of the subject about to be discussed, and in thus preventing any misapprehension.

Under such an aspect, a Preface may not seem quite out of place, even as respects so small a Production as the present.

I. With our best commentators, I consider the Downfall of the Ottoman Power to be clearly predicted in Scripture. Hence, whenever the destined time shall arrive, all the complications of modern political diplomacy will be found totally unable to prevent the Ruin of that once formidable Empire.

But, though its downfall is thus, I think,

absolutely certain, we have no warrant for specifying any precise year.

In general, we know from Prophecy, that its Dissolution *must* occur *before* the Close of the 1260 years and *before* the Commencement of the Time of the End.

This knowledge, *in the abstract*, we possess : and we should also possess it *in the concrete*, if we knew with certainty the exact time when the 1260 years will expire.

There is great reason to believe, that they will expire in the year 1864.

Whence, if this opinion be correct, the Ottoman Power *must* fall some time before the arrival of that year. But we cannot be absolutely certain that it *is* correct.

*This*, indeed, we know, that that grand period cannot *as yet* have elapsed, because Daniel teaches us, that its Close will be marked by the commencing restoration of his People\*. And we

\* Dan. xii. 1, 6, 7.

further know, from other prophecies, that his People comprehends both the Israelites of the Ten Tribes and the proper Jews of the Two Tribes : because they are described, as being converted and restored simultaneously and unitedly ; so that, in future, they shall constitute, as of old, a single people\*.

Now it is quite clear, that this has not yet been accomplished.

Therefore it plainly follows, that the 1260 years have not yet expired.

II. The Downfall of the Ottoman Power, let it occur when it may, is a matter of vast scriptural importance.

It will prepare the way for the Return of the Ten Tribes : and their Return will synchronise with the Return of the Two Tribes.

We have no right, however, to conclude, that the Restoration of Israel will *immediately* follow the Downfall of Turkey. A way will be *prepared* by the removal of an obstacle : but it does not

\* Ezek. xxxvii. 11-28.

therefore follow, that Israel will *instantaneously avail itself* of the preparation.

How long a time will intervene between the two events, we are not enabled to determine. This only we know, that the Downfall of Turkey will occur at the Pouring out of the Sixth Apocalyptic Vial, but that the Restoration of Israel will not take place until the Pouring out of the Seventh Vial.

Here, again, we may be certain *in the abstract*, without being certain *in the concrete*.

III. The Subversion of the Turkish Power will evidently occasion, as all seem to anticipate, a fearful general war.

This war will, I believe, be the last under the present order of things. It will commence, indeed, in Europe: but, at the close of the 1260 years, or at the Pouring out of the Seventh Vial, or at the Commencement of the Time of the End (for these several matters are synchronical), it will pass into Palestine.

IV. Of the progress of the Wilful Roman

King associated with his ally the False Roman Prophet, a wonderfully minute account is given by Daniel.

He will be opposed, it seems, by the two Powers, which at that time will be the lords respectively of Egypt and of Syria : whence those two Powers are called the *King of the South* and the *King of the North*. But the event only can determine with certainty *what* those two Powers will be.

They will, however, according to Daniel, be unable to prevent the progress of the Wilful King, when he invades the glorious land : but, notwithstanding this inability, Edom and Moab and the chief of the children of Ammon, whatever may be the States designated by those ancient names, will escape out of his hand. Nevertheless, Egypt will *not* thus escape : and while he has power over its treasures, the Libyans and the African Cuthim will be at his steps. Yet, when disturbed by tidings out of

the East and out of the North, he shall plant the tabernacles of his palaces, between the seas, in the glorious holy mountain, he will, in exact conformity with other parallel prophecies which treat of the same time and the same subject, come to his end, none being able to help him\*.

V. When, at the Pouring out of the Sixth Vial, Turkey shall have fallen, the Kings of the whole Roman World, we are told, will be gathered to the war of that great Day of God Almighty.

Thus, plainly, the Downfall of Turkey will be, at once, both the signal and the cause of this terrible war.

The Confederation will be formed by the joint intrigues of what are called *Three Unclean Spirits*: and, by noting the sources whence they had proceeded, we may form no unreasonable conjecture as to their character. Be they what

\* Dan. xi. 40-45. Compare Isaiah, xi. 10-16; lix. 16-21; lxvi. 5-24; Joel, ii.; Zechar. xii-xiv.; Rev. xix. 11-21.

they may, they are spirits of *evil*. Whence we may be sure, that the gathering of the Roman Kings infers no *good* purpose.

A general war may clearly, I think, be set down as the consequence of the Downfall of Turkey: and, in the course of its evolutions, Israel will be restored.

As to *particulars*, we must not venture further than Scripture doth, as it were, take us by the hand. Of *this*, however, we may be sure, that THE DOWNFALL OF TURKEY WILL BE THE HARBINGER OF THE RESTORATION OF ISRAEL.

*Sherburn House,*  
*June 14, 1853.*





THE  
DOWNFALL OF THE OTTOMAN POWER,  
AND THE  
RETURN OF THE TEN TRIBES.

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EVENTS are now succeeding each other with an almost portentous rapidity : and, in point of Prophetic Chronology, we are also concurrently approaching to the Fated time of the End, or the Close of the Latter Three Times and a Half.

This may be safely said in the abstract. But, furthermore, connecting Prophetic Chronology with Secular Chronology, we may additionally say, in the concrete, that there is very great reason to believe, that the Three Times and a Half will expire, and that the brief intermediate period denominated *The Time of the End* and synchronising with the Seventh Apocalyptic Vial will commence, in the year 1864.

The last adjustment cannot be propounded as an absolute certainty : but, so far as I can judge, it contains the highest amount of probability. The question, however, is so fully discussed in

my *Sacred Calendar of Prophecy*, that I would refer the inquirer to that Work, rather than introduce superfluous repetition into the present brief Discussion. Suffice it to say, that, although I have tested that and various other points with as much unsparing severity as I can command, I have seen no reason to retract any *essential* position maintained in my *Sacred Calendar*.

I. The revival of the short-lived and sword-slain Seventh Head of the Roman Empire, or, in other words, the Revival of the Emperorship of the French, the duration of which, ere it was cut down by the sword of foreign war, was so short, that the governing dynasty consisted at the most of only two individuals, is the last solemn warning that has been struck upon the bell of Prophecy: a warning, the more impressively solemn, because we are definitely taught, that, under the now revived Seventh Polity, the guilty apostate Empire is doomed, at the Close of the Three Times and a Half, or the Twelve Hundred and Sixty years, to go into utter destruction\*.

I mean not rashly to affirm, that its destruction will occur under the *present* Individual Representative of the revived Seventh Polity. Such

\* Rev. xvii. 8, 11.

may, or may not be, the case. But, on *this* point, there is no *anterior* certainty. With very few exceptions, Prophecy treats of Dynasties and Empires, not of mere Individuals who may successively represent such Dynasties or successively administer such Empires: and the acts of the governing Individuals are thence considered, not as their own personal acts, but as the acts of the Empire or Dynasty. On this well-ascertained principle, the Roman Empire, for anything that we *know* to the contrary, *may* be destined to go into destruction *as* an Empire under a totally different Individual from its present Chief.

But, that we *are* now in the last stage of the Empire's progress, cannot, I think, admit of a doubt: because it is now under its predicted Seventh and Last Head, which proves itself to be such by its exact accomplishment of what has been foretold respecting it; and likewise because, under that very Head in its revived state, it is doomed to perish, not alone, but along with the False Ecclesiastical Prophet\*.

II. Of late, various attempts have been made to identify the Seventh Head with *this* Power or with *that* Power: and their several authors,

\* Rev. xix. 20.

without (so far as I can perceive) bringing their Schemes to the test of a close examination, claim, with a premature positiveness, to have *each* fully established the truth\*.

But, when the test is applied, they invariably break down in some necessary point or other.

1. Thus the Seventh Head has been confidently pronounced to be the Emperorship of Dioclesian and his colleagues, for no better reason, than because in some internal political arrangements it differed from the Roman Emperorship of Augustus: a project about as reasonable, as to pronounce the English Monarchy of William III. an entirely new Kingship altogether distinct from the English Monarchy of the Stuarts or the Tudors, or the Plantagenets.

But mark how it fails, when submitted to the test.

After this mere internal modification of the Roman Basileïs or Emperorship had been succeeded by the sole domination of Constantine, it was never revived. For most idle and quite unsatisfactory it is to say, that the Dioclesianic Emperorship was revived in the Papacy; a Power,

\* One of these gentlemen literally concludes with, *Quod erat demonstrandum!*

both nominally and circumstantially, different in every respect.

2. Thus, again, the prophetically declared *short-lived* Seventh Head, has been actually and gravely pronounced to be the *long-continuing* Carlovingian Roman-Emperorship.

But a Polity, which, either in France or in Germany, subsisted more than a thousand years, cannot well be said to have *continued a short space* : and, furthermore, when it fell in the year 1806, it was not, as the prophecy requires, slain by the sword of war, but simply ceased to exist by a formal abdication.

3. Yet, again, the Seventh Head has been, with pre-eminent confidence, recently declared to be the Line of the Western Roman Emperors from Honorius to the temporary extinction of the Latin Empire : while its revival is found in the inauguration of the Carlovingian Empire.

But this ill-digested Scheme fails in every particular.

It evinces a total ignorance of the very Principle of Roman Law, which, as appearing again and again in the records of History, and as fully established (if it needed any such additional establishment) by the Institutes of Justinian,

always deemed the Roman Emperorship an UNIT by whatever number of Individuals it might be administered. Hence, instead of viewing the Western Emperorship of Honorius (by Mr. Mede denominated the *Demi-Cæsar*) as a distinct Head or Polity, the Principle of Roman Law identified it both with the Augustan Emperorship and with the Constantinian Emperorship and with the Carlovingian Emperorship.

Furthermore, it stands confuted by naked matter of fact, as compared with the requisitions of Prophecy.

The Roman Empire, after all its various changes, during which, in the eye of Prophecy, it never loses its *identity*, is finally to go into destruction under its revived Seventh Head: and *that*, so terribly, and so perfectly, as to leave not a vestige of its multiplied polities behind. With its destruction, is to be associated that of the False Prophet: and the destined theatre of these great events is, again and again, marked out to be Palestine; while the immediate neighbourhood of Jerusalem and the Dead Sea is yet more definitely specified.

Now, we may confidently appeal to History, whether, as the present Scheme plainly requires,



any such facts marked the extinction of the Carolingian-Roman Emperors in the year 1806.

III. Directly opposed to these and the like untenable schemes, the view, which, by the mere compulsion of stubborn facts, I was led to adopt considerably more than thirty years ago (it was *propounded* in the year 1818), and which has since, by an additional palmary fact, received a full establishment, shrinks not, so far as I have been able to discover, from any severity of SIFTING : while, in corroboration of the evidence afforded by facts, it stands out imperiously required by the known Principle of Roman Law.

1. According to the force of that Law (which, in the Institutes of Justinian, is taken for granted, as if any formal proof of so well-known a matter were plainly a work of supererogation), the Emperors of the Romans did not ultimately fall until the year 1806.

But, during the course of its long subsistence, no Seventh Head *could* spring up : for, in that case, we should have the anomaly of two distinct and different Supreme Heads reigning simultaneously and conjointly.

Yet the predicted and fully-described Seventh Head, be it what Power it might, *must* spring up

very shortly *before* the fall of its predecessor : for, if it sprang up indefinitely *after* the fall, the Empire, during the interval between the fall of one Head and the rise of another, would for a season be left without a Head\*.

3. The event exactly confirmed the necessary anticipation.

Until the year 1806, the Roman Emperorship did not fall. Therefore the Seventh Head *cannot* have appeared in the course of some distant age *remotely before* that year : but it *must* have appeared so *shortly before* it, as to be ready to take the place of the now sickening Roman Emperor-

\* The prophecy recognises no such interval between Head and Head, as that one Head should have *completely* fallen *before* another was ready to take its place. Abeyances there were : but an abeyance is the very reverse of an extinction. When the Seventh Head is mortally wounded by the sword, all its predecessors having already fallen, the Empire, having now no living Head, is left in a state of political death or non-existence *as* an Empire. But the deadly wound is healed : and, by the revival of the sword-slain Seventh Head, not by the rise of any new Eighth Head, the defunct Empire is revived also. Now, in the whole course of the Roman Empire, under all its Seven Heads, there is no interval without a living Head, save that which occurs between the slaying and the revival of the same single Seventh Head. The whole of this political machinery is, in fact, borrowed from the fabled hydra of animal life.



ship as soon as ever its increasing debility should terminate in its political death.

Such, accordingly, was the event.

The Roman Emperorship, gradually sickening and pining away by the secession or abstraction of its Feudatories, fell in the year 1806. But the destined short-lived and sword-slain and now at length revived Seventh Head had sprung up in the year 1804: and was thus ready to take the place of the old Roman Emperorship and to perform *its* destined part in the great political drama.

IV. The series of the apocalyptic Vials, as connected with the Emperorship of the French, leaves no doubt, that the Fifth Vial has been poured out.

Hence, in the course of regular succession, the Effusion of the Sixth Vial may next in order be expected.

1. We have recently heard a warning stroke upon the prophetic bell: we may expect, therefore, from the disposition of the apocalyptic series, shortly to hear another.

I say *shortly*: because, on the Principle of Synchronisation which (as Mede well shows) is the very life-blood of apocalyptic interpretation, the Seventh Vial brings us to the close of the 1260 years.

Now, as I have already stated, there is much reason to believe that that famous period will expire in the year 1864.

Hence, if the Seventh Vial begins to flow in the year 1864, we may now, in the year 1853, be morally sure, that the Effusion of the Sixth Vial must needs occur *shortly*.

2. I once thought, that the Sixth Vial marked a Gradual Drying up of the mystic Euphrates: and, thence, as I could not but see the Gradual Declension of the Ottoman Power, I supposed it to be *even now* flowing.

But, in such an opinion, I was certainly mistaken.

The real question is: whether, in apocalyptic chronology, the Effusion of the Sixth Vial marks the *Commencement*, or the *Completion*, of the Drying up of the mystic Euphrates.

3. By the almost unanimous consent of commentators, the effect of the Sixth Trumpet, by loosing the Four Angels or Ottomanic Sultanies bound for a season in the region of the great river Euphrates, indicates the *Rise* of the Ottoman Power.

Hence, correspondingly and homogeneously, we may conclude, that the Drying up of that /

same river indicates the *Downfall* of that same Empire.

4. The principle of this harmonious interpretation of the Sixth Trumpet and the Sixth Vial is that of well-ascertained symbolisation.

A river, mentioned *generally* and without any particular *local restriction*, denotes a regularly polited nation.

Hence, when some *particular river* is specified by name, the nation, characterised by that river from the circumstance of the river being its chief or regal stream, is intended.

The Euphrates, therefore, being the principal river of Turkey and flowing through the midst of it, becomes the appropriate symbol of the Turkish Empire.

5. The same river had already, for the same reason, been employed by Isaiah to typify the Assyrian Empire.

*Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son: now, therefore, behold, the Lord bringeth up upon them the waters of the river strong and many, the King of Assyria and all his glory. And he shall come up over all his channels, and go over all his banks. And he shall pass through*

*Judah: he shall overflow and go over: he shall reach even to the neck\*.*

Here, the overflowing of the Euphrates, always by way of excellence denominated simply *the River*, imports the victorious progress of Assyria under her King.

Conversely, therefore, when the River, still the Euphrates, is smitten into seven shallow streams so that men may go over it dryshod; and when this is done to make a way for Israel out of Assyria, whither he had been led captive: the import must be the Dissolution of the Power *then* symbolised by the River.

The same remark applies to the Tongue of the Egyptian Sea or the Delta of the Nile. When this is utterly destroyed to open a passage for Judah from the West, such a management of the symbol will import the Destruction of the *then* Governing Power of Egypt.

6. With Mr. Mede, I think, that the imagery of *the Drying up the Euphrates* upon the Effusion of the Sixth Vial has been borrowed from *the Smiting of the Euphrates into seven streams* in the prophecy of Isaiah.

But I am willing to go yet farther. I not only

\* Isaiah. viii. 6-3.

admit a mutuation of imagery: I likewise incline to deem the *Smiting of the Euphrates* and the *Drying up of the Euphrates*, to bear precisely the same meaning, and to be strictly *one and the same event*.

In each case, we may observe, that the Euphrates has *not* a way opened through the *midst* of it, the waters in their full force standing like a wall above and below, as when Israel passed through the western horn of the Red Sea and again through the stream of the river Jordan. On the contrary, the waters are absolutely *dried up*: and thus the great River is made so shallow, as to present no obstacle to those who would pass, not *through* it, but *over* it.

This is a distinction, which must be carefully borne in mind: for the two cases are essentially different.

A way may be miraculously opened *through* a river, by dividing its stream: while the river itself is in full force and the very reverse of being dried up.

And a way may be miraculously prepared *over the bed* of a river, by a complete drying up of the river itself: while, in that case, there is no division of its stream so as to form a passage.

The distinction before us is of prime importance: because, unless I greatly mistake, it effectually demonstrates, that the Euphrates, when described as either *dried up* or as *smitten into shallow runlets*, cannot be the *literal*, but must be the *symbolical*, Euphrates. Of course, I deny not the possibility of a miracle which should either totally dry up the Euphrates or convert it into a number of shallow brooks. Yet, when, on the supposition that the *literal* Euphrates is meant, a way might just as effectually be prepared for the returning Israelites by a *division* of the stream so as to afford a passage between its suspended waters: and when we recollect, that God never works superfluously: it does not seem probable, that the *whole* of such a river should be *needlessly dried up*; which yet we must believe, if we suppose the *literal* Euphrates to be meant.

7. In Isaiah, the purpose, for which the Euphrates is made shallow and the Delta of the Nile destroyed, is to afford a highway, for Israel from Assyria, and for Judah from the West *especially*, though without *an exclusion* of the *four corners of the earth*.

The indication of this purpose distinctly marks the chronology of the prophecy.



We know from Daniel, that the dispersion of the holy people will be finished, and that his nation will be delivered at the close of the Three Times and a Half: and, from Isaiah, we learn, that the restoration of Israel will synchronise with the restoration of Judah, and will, therefore, occur at the close of the same grand period\*. Hence it follows, that the smiting of the Euphrates into seven shallow streams, and the synchronical destruction of the Tongue or Delta of the Egyptian Sea, each occurring to prepare a way for the two grand divisions of God's ancient people, must obviously occur some short time *before* the expiration of the Three Times and a Half†.

8. This, at once, brings out another synchronism.

The apocalyptic Drying up of the Euphrates stands precisely in the same chronological position as the Smiting of the Euphrates into seven shallow streams announced by Isaiah.

Hence we may be morally certain, that the same event, be it literal or be it figurative, is set forth in each prophecy alike.

\* Dan. xii. 1, 6, 7; Isaiah. xi. 11-16.

† Nothing can be more correct than the bestowing upon the Nile the name of the Egyptian Sea. It was of old denominated *Oceames*, or the *Ocean*.

But I should almost venture to say, that the very necessity of the case, in each prophecy alike, requires us to adopt a figurative interpretation.

Hence, the Drying up of the Euphrates or the Smiting it into seven shallow streams will denote, not any such *literal* infliction upon the *literal* river, but the Downfall of the Empire symbolised by the river at the period to which the two allied prophecies refer: that is to say, it will note the Completed Downfall of the Ottoman Empire.

9. This conclusion forthwith determines the character of the apocalyptic Kings from the East.

The Smiting of the Euphrates into seven shallow streams prepares a highway for the Ten Tribes of Israel out of Assyria, whither their forefathers had been deported.

The Drying up of the Euphrates, similarly and at the very same time, prepares the way of the Kings from the rising of the sun.

Therefore, most plainly, the Kings from the rising of the sun can be no other than the Ten Tribes of Israel.

10. Furthermore: since the infliction upon the Euphrates must thus be interpreted figuratively, as denoting, not any exsiccation of the literal river, but the Downfall of the Empire



symbolised by it: homogeneity requires, that the Destruction of the Delta of the Nile or of the Egyptian Sea, which is foretold conjointly in the same prophecy, should be similarly interpreted.

Hence, as the Downfall of the Ottoman Power is foretold under the image of the Exsiccation of the Euphrates: so the Downfall of the Power paramount in Egypt is similarly foretold by the Destruction of the Nile.

In each case, an impediment is to be removed, and a way is to be prepared for the return of the whole House of Israel, both from the East and from the West.

Isaiah, after mentioning the various regions out of which they are to be restored, emphatically sums up the whole by the striking declaration: *The Lord shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth\**.

\* Isaiah. xi. 12. Perhaps it may be thought that the last clause in the chapter, *like as it was to Israel in the day that he came up out of the land of Egypt*, would import a literal passage through the Euphrates and the Nile: but it respects the *circumstance*, not the *mode*, of the exodus. This is clear from the total difference between the two *modes*: a difference so great as to preclude any just comparison. The Israelites, when

11. Thus, from the sufficiently obvious tenor of two connected prophecies, the imagery of the later prophecy (as Mede justly observes) being borrowed from the imagery of the earlier prophecy, we gather, that, at the effusion of the Sixth Vial, the Drying up of the mystic Euphrates does not *commence*, but is *completed*: in other words, the oracle of the Sixth Vial announces, not the *Gradual Decay* of the Turkish Empire, but its *Completed Downfall*.

12. I once thought differently: but, as in conscience bound, I freely acknowledge myself to have been on *that* point mistaken.

In truth, the *early* commencement of decay in the Ottoman Power perfectly agrees with, and thus corroborates, the deduction which has already been drawn. If the effusion of the Sixth Vial be judged to mark the *Commencement* of the decay of Turkey, the whole arrangement of the series of Vials will be dislocated.

they left Egypt, passed between the *divided* waters of the Red Sea and the river Jordan. In neither case were those waters *dried up*: so far from it, indeed, that Jordan, as we are expressly told, was then *overflowing all his banks*. But, in the still future return of the Israelites and the Jews, the waters of the Euphrates will be *dried up*, and the Delta of the Nile will be *destroyed*.

The decay commenced almost immediately after the fatal defeat at Zinta, in the year 1697, where I place the passing away of the Second Great Woe\*. From the time of that defeat, the Ottoman Power has experienced a gradual and regular declension. It may not be uninteresting, as it certainly is not unimportant, to mark the several steps in its decay.

The Treaty of Carlowicz, in the year 1699, deprived the Sultan of all sway in Hungary and Transylvania, leaving to him only the town of Temeswar: and, furthermore, it despoiled him of Azof, and the Ukraine, and Podolia, and Dalmatia.

In the year 1718, the treaty of Passarowitz drove the Turks from Temeswar, and destroyed all hope of recovering their power in Dalmatia and Hungary.

In the year 1771, the Crimea was taken from Turkey.

In the year 1774, the treaty of Kainardge secured the independence of the Tartars of the Crimea and Bessarabia and the Kouban.

By a treaty signed at Constantinople in the year 1784, the Ottoman Sovereignty, even in its

\* See my Sacred Calendar of Prophecy. book iv. ch. 7. § ii.

shadow, totally disappeared throughout those provinces.

The treaty of Bucharest, in the year 1812, gave to Russia all the fortified places on the left bank of the Danube between Galatz and the Black Sea.

In the year 1816, Servia detached itself from the Turkish Empire: and, on the condition of paying an annual tribute, secured its real independence under a nominal Suzerainty.

In the year 1821, the Greek Insurrection commenced with the capture of Patras: and, subsequently, an independent Greek kingdom, having Athens for its capital, has been established.

In the year 1829, the treaty of Adrianople proclaimed the independence of Moldavia and Servia and Wallachia: for, in those regions, the Ottoman Authority is now only nominal.

In the year 1830, the Sultan was deprived of the Suzerainty of Algeria, which henceforward became a French Province.

And, in the year 1840, Russia, Prussia, Austria, and England, guaranteed Egypt to Mehemet Ali and his family, on the sole condition of paying a tribute to the Sultan.

Such a course of regular decay has been rarely witnessed. But, if we suppose the Effusion of the

Sixth Vial to mark the *Commencement* of such decay and not its *Completion*, we shall find ourselves compelled to place that Effusion in the year 1699: an arrangement, which is plainly intolerable.

V. The Turkish Empire has not yet fallen: therefore the Sixth Vial cannot as yet have been poured out.

1. There is a matter immediately connected with it, which I must take this opportunity of noticing: and I do it all the rather, because it has led to a good deal of expository inaccuracy.

The three unclean spirits like frogs have very commonly been thought to issue respectively, from the mouths of the Dragon and the Wild-Beast and the False Prophet, *as soon* as the Sixth Vial begins to flow. Hence it is assumed, as a matter of course, that, upon the Effusion of the Sixth Vial, St. John *beheld* them issue from the three specified mouths.

But nothing of the kind is said in the prophecy.

St. John beheld them, not *in the act of issuing*, but *after they had issued*.

What the Apostle describes himself to have *seen* is the going forth of the three spirits to

gather together the Kings of the whole Roman World to the war of the Great Day of God Almighty.

The passage runs thus.

*I saw, from the mouth of the Dragon and from the mouth of the Wild-Beast and from the mouth of the False Prophet, three unclean spirits as frogs.*

It is subjoined, *which had come forth*. This makes the sense of the passage somewhat more explicit: but it is not necessary: and Griesbach rejects the past participle, which more fully brings out the sense\*. Still the sense remains the same. When the Sixth Vial was poured out, the Apostle beheld, stationed upon the Roman Platform, three unclean spirits as frogs, which had *already* issued from the three mouths of the Dragon and the Wild-Beast and the False Prophet: and then he *saw* them immediately go forth with the object of forming a mighty Confederacy of the Papal Kings. The formation of the Confederacy is the immediate consequence of the Completed Exhaustion of the Waters of the mystic Euphrates; or, in other words, it is the immediate result of the Downfall of the Ottoman Power produced by the Effusion of the Sixth Vial.

\* Gr. ἐκπροεβήντα.



2. From the matters now before us, we may reasonably anticipate, that the Destruction of Turkey will produce the outbreak of that fearful war, which, commencing in Europe, will, at the Time of the End or at the Close of the 1260 years, pass into Palestine and Egypt and the East.

Then, as Daniel speaks, will there be *a time of trouble such as never was since there was a nation* : and then Michael, the Great Prince, will stand up for the children of the Prophet's people ; and that ancient people, whether Jews or Israelites, will be delivered out of the hand of their enemies.

3. The agents, who stir up this war, will be the three unclean spirits.

As they do not issue from the mouths of the Dragon and the Wild-Beast and the False Prophet *immediately* upon the pouring of the Sixth Vial, but were beheld by St. John as having *already* thus issued, we may reasonably suppose them to be even now in existence, though they have not as yet formally gone forth to the Kings of the Earth to gather them to the battle of that great day of God Almighty.

This will not occur, until the Sixth Vial shall have been poured out and until the Ottoman Power shall have been overturned.

Meanwhile, supposing them to be even now in existence, and judging of their characters from their parentage, we may easily form no improbable conjecture as to what they are. At any rate, purely as a fact, we may now perceive, ready prepared and harmoniously co-operating for a bad end, Infidelity, and Military Despotism called into action by Anarchy, and Jesuitism of the most arrogant and tyrannical Ultramontane School.

To assure any such co-operation might once have been thought paradoxical: but we have already seen enough of their conjoined practices to feel little difficulty in believing, that they will cordially act together against pure religion, and that they will be the main artificers of the final great Anti-Christian Confederation.

VI. In the present day, with so many signs of the times pressing upon us, we cannot wonder, that the long lost, or at least long overlooked, Ten Tribes of Israel, should have recently called up no small amount of interest and attention. Hence, we are in a manner constrained to inquire, whether, in the remarkable crisis at which we have arrived, there is any reasonable prospect of their discovery.

1. Dr. Buchanan thinks, that, in various de-



tachments, they exist through nearly the whole of Asia.

2. Dr. Grant of Utica, in the United States of America, is confident that he has found them, partly converted to Christianity from a very early period, and partly still unconverted, in the mountainous region which coincides with the ancient Assyria Proper, and which the Greeks called *Adiabènè*.

3. The missionary, Mr. Samuel, is persuaded, that he has found the first deported Two Tribes and a Half in the rugged country of Daghistan, which stretches for a hundred and forty miles along the western shore of the Caspian Sea.

4. And, lastly, a valuable layman, Sir George Rose, in a small work written in a beautiful spirit of Christian piety, has lately revived an opinion, first, I believe, advanced in the year 1784, that the Ten Tribes will be found in the Afghans.

I much incline to think, that, in all these opinions, there is truth: though some of them might have been propounded more correctly, because less exclusively.

VII. The country, to which the Ten Tribes were deported, is very definitely marked out in Scripture.

1. Pul and Tiglath-Pileser first carried away the transjordanic Israelites; Reuben, and Gad, and the Half Tribe of Manasseh: and, next, about nineteen years later, Shalmaneser carried away the remaining Seven Tribes and a Half of the cis-jordanic Israelites.

The whole Ten Tribes, however, were removed into the same region of Assyria Proper and into parts of the adjoining border country of Media. For they are alike said to have been carried into Assyria and into the cities of the Medes: that is to say, with a more specific geographical designation, into Halah, and unto Habor the river of Gozan, and into the mountain districts of the Assyrian Empire, Hara or Haran\*.

Thus the region, into which the entire Ten Tribes were carried, was that, which the Greeks mainly called *Adiabènè†*. It lies, north-east of Nineveh; south-east, of Lake Van; and directly west, of the Lake of Ooroomiah: and it coincides

\* See 2 Kings. xv. 29; xvii. 3, 6, 18: 1 Chron. v. 26.

† Εἰ μὴ τις ὑπὲρ Εὐφράτην ἐκτείνει τὰς ἐλπίδας, καὶ τοὺς ἐκ τῆς Ἀδιαβηνῆς ὁμοφύλους οἶται προσαμύνειν· οἱ δὲ, αὐτὲ δι' αἰτίαν ἄλογον τηλικούτῳ πολέμῳ συμπλέξουσιν ἑαυτοὺς, οὔτε βουλευσαμένοις κακῶς ὁ Πάρεθρος ἐπιτρέψει.—Joseph. de Bell. Judaic. lib. ii. c. 16. § 4. p. 1089. Edit. Hudson. A more exact description of what was deemed the locality of the Ten Tribes could not be given.

with the original *Assyria Proper*, as contradistinguished from the much more widely-extended *Assyrian Empire*.

2. It may seem extraordinary, that the region, described more particularly as the land of Gozan and Haran, should have been vacant, and thence should have been ready to receive such a body of emigrants as the Ten Tribes. But this circumstance is readily accounted for by the boast of Sennacherib, which purports, that his fathers and predecessors had exterminated the prior inhabitants of that district, annoyed probably by their marauding incursions into the lower provinces of the Empire : a matter of no easy accomplishment, when both the character of the free-booters and the mountainous nature of the country are considered ; and thence giving occasion to much vain-glorious boasting\*. The districts of Ashur or Assyria Proper, which geographically comprehended the country of Adiabènè, the policy of the three Assyrian Monarchs led them to people afresh with the deported Israelites : for, in these, broken by conquest and far removed from their own country, they naturally expected to find more quiet and less troublesome neighbours than the expelled previous occupants.

\* See 2 Kings. xix. 12 ; Isaiah. xxxvii. 11, 12.

3. Who these previous occupants were, it is not very difficult to determine.

They were plainly, I think, a remnant of those military children of Cush, who, when their great leader Nimrod was divinely compelled to leave Babylon, went forth with him into the land originally occupied by Ashur; and, in the lower part of the country, on the banks of the Tigris, founded Nineveh\*. Meanwhile, the districts were tenanted by turbulent bodies of haughty Cuthites, mingled with fragments of the original Ashurites: and these were the people, whose extermination by the later Assyrian kings made room for the subdued and expatriated Israelites.

4. It is not a little remarkable, that the parallel expulsion of a branch of the same warlike people from Egypt should have made room for the ancestors of the Israelites in the days of Jacob and Joseph.

The expulsion itself is not mentioned in Scripture: but, clearly, the Israelites could not have been placed in the fertile land of Goshen, unless

\* See Gen. x. 10-12. Mr. Layard's discoveries, and the tradition of the country which makes Ashur, in the Chaldee form Athur, the lieutenant of Nimrod, fully establish the marginal rendering in our Bible Translation: *Out of that land (Babel), he (Nimrod) went forth into Assyria and builded Nineveh.*

that land had then been empty ; and we learn from other sources, that the Hycsos or Pallie Shepherd-Kings, after their first invasion of Egypt, had actually been driven out very shortly before the descent of the Israelites under Jacob\*.

These warlike shepherds, like their kindred the Philistines and the Phœnicians, were of the great military House of Cush : and their character of Palli or Shepherds, which implied anything rather than apoetically love-making and pastorally-piping race, is impressed alike upon the exterminated Cuthim of Adiabènè and the expelled Cuthim of Egypt. Each country had its Goshen or Gozan : and, as the *Gozan* of Adiabènè, now slightly corrupted into *Zozan*, denotes, we are informed, *Pasture* ; so the *Goshen* of Egypt, a name affixed by its invaders from the shores of the Persian Gulf, similarly denotes *The Land of Pasturage* or *The Land of Shepherds*†.

Well might Sennacherib boast of the prowess of his fathers in exterminating such a race from such a country : for, in whatever quarter of the

\* For a full discussion of this curious subject, see my *Origin of Pagan Idolatry*. book vi. chap. 5.

† The word *Goshen*, as well as the kindred word *Palli* (whence *Palestine* or *Pallisthan*), is, I believe, Sanscrit.

globe they appeared, they were always the most warlike of the sons of men, and in each successive great Empire always had the præminence.

VIII. Here, then, in a most accurately specified region ; that, to wit, where the western boundary of Media touches the eastern or north-eastern boundary of Assyria Proper : the expatriated Ten Tribes were *originally* planted, whatever colonies or offshoots might *subsequently* penetrate into other parts of Asia.

Accordingly, down to the fifth century of the Christian era, we have distinct evidence, that *there* (at least as the nucleus of the Ten Tribes) they were, and that *there* they continued to dwell.

1. Josephus attests, that Ezra, full five centuries before Christ, or about two hundred years after their completed deportation by Shalmaneser, not only read to the proper Jews at Babylon the letter of Xerxes or Artaxerxes, but likewise sent a copy of it into Media to their brethren the Israelites : and he adds, that, while (with the exception of many detached individuals, who journeyed with their effects to Babylon, wishing to return to Jerusalem) Two Tribes only went back to Palestine and became subject to the Romans ; the whole multitude of the Israelites, to the amount of in-



numerable myriads, remained behind, down even to his own day, in the region beyond the Euphrates, whither they had been originally carried away\*.

2. From another statement of the Jewish Historian, it seems to have been in his time familiarly known, that the Israelites were yet dwelling in the same land of Adiabènè beyond the Euphrates, whither they had been successively transported by Pul and Tiglath-Pileser and Shalmaneser. For he represents Agrippa, in the speech by which he would dissuade the Jews from entering into that fatal war with the Romans which issued in the destruction of their city and temple, as urging, among other matters, that they must not vainly look for aid from their brethren in Adiabènè beyond the Euphrates: inasmuch as, even if they had the power, they would not lightly embark in such an undertaking; but, in truth, that it was not in their power, for the dominance of the Parthians, whose Empire lay between them and Jerusalem, would not suffer it†.

3. So again, Jerome, at the beginning of the

\* Joseph. Ant. Judaic. lib. xi. c. 5. § 2. p. 482.

† Joseph. de Bell. Judaic. lib. ii. c. 16. § 4. p. 1089. I have already quoted this passage, as marking the country of the deportation.



fifth century, attests, even repeatedly, as a matter then incapable of contradiction: that the Ten Tribes still remained in the land of their original deportation, having never, *collectively* or *universally*, departed from it, whatever *colonies* or *insulated detachments* might have gone forth\*.

4. I may add, that oblique notices of the same circumstance appear in more than one place of Holy Scripture itself.

When the Apostles first exercised the miraculous gift of tongues, it is said, that, among the foreign brethren out of every nation under heaven then dwelling at Jerusalem, there were *Parthians and Medes*: that is to say, strangers out of the very region into which the Ten Tribes had been deported†.

In like manner, St. Paul, when pleading his cause before Agrippa, speaks familiarly, as if it were a matter well known, of *the Twelve Tribes* (the Ten Tribes as well as the Two Tribes) *hoping to come to the promise made of God unto their fathers*‡.

St. James, likewise, addresses his Epistle to *the*

\* Hieron. Comment. in Hier. xxxi. 16. Comment. in Ezek. xvi. 55; xxiii. 1; xxxvii. 15. Oper. tom. iv. p. 298, 378, 379, 399, 447.

† Acts, ii. 5-9.

‡ Acts, xxvi. 6, 7.

*Twelve Tribes*, which are described by him as *scattered abroad*\*. I consider this to be a very remarkable attestation: for it not only shows, that the Twelve Tribes, whether viewed as the Two Tribes or the Ten Tribes, were not then confined within the limits of a single district; but, from the whole context, it additionally shows, that members of *all* the Twelve Tribes, that *Dodecaphylon* specified by St. Paul, had, even at that early time, embraced Christianity.

5. It is a matter of uncertainty, when the apocryphal Esdras lived. Some place him before, and some after, the time of our Lord. Internal evidence seems to prove, that the Work, which bears his name, was the production of a Rabbinical Jew. This, however, is a matter of no great consequence to my present purpose. His Work contains a very curious attestation, though considerably mixed with fable, to the fully existing persuasion, that the Ten Tribes had been carried beyond the Euphrates to the precise country marked out for them in Scripture History.

*Those, says he, are the Ten Tribes, which were carried away prisoners out of their own land in the time of Osea the King, whom Salmanasar the King*

\* James, i. 1, 2.

*of Assyria led away captive. And he carried them over the waters : and so they came into another land. But they took this counsel among themselves : that they would leave the multitude of the heathen, and go forth into a further country where never mankind dwelt, that they might there keep their statutes which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river : for the Most High then showed signs for them, and held still the flood till they were passed over. For, through that country, there was a great way to go, namely, of a year and a half : and the same region is called ARSARETH. Then dwelt they there until the latter time : and now, when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through\*.*

There is a singular mixture of truth and romance in this statement. Yet, with proper discrimination, I cannot but consider it as valuable.

It correctly informs us, that they entered into Euphrates by *the narrow passages* of the river, and not lower down where the stream would be so broad as to offer a serious impediment : and, when they return, he speaks of their crossing *near*

\* 2 Esdr. xiii. 40-47.

*the springs of the stream* again. But he gratuitously adds, in each case, a miraculous interposition, which, after the manner of the passage through the Red Sea and Jordan, should hold still the flood till they were passed over.

This idea, in connexion with the Euphrates, seems to have been borrowed from the text in Isaiah, where it is said that the River, as the Euphrates was called by way of eminence, should be smitten into seven shallow streams, so that those, who were returning from Assyria, namely the Ten Tribes, might be enabled to go over dryshod : while it is added, *like as it was to Israel in the day that he came up out of the land of Egypt*\*.

But, if the idea of the apocryphal writer thus originated, he did not observe, that the comparison at the close of the text respects, not the *mode*, but the *circumstance*, of the exode : for, in the prophecy, the flood is not *held still* as were the waters of Jordan, but is so *exhausted* by being divided into shallow runlets, that men might pass over without wetting their feet.

Furthermore : this same Rabbinical writer speaks of their passing into a country beyond the Euphrates, which, as would obviously be the case

\* Isaiah. xi. 15, 16.

when a whole people moved with their flocks and herds, occasioned them a long and tedious journey : and that country he describes as one *where never mankind dwelt*.

Here he is accurate, so far as the *character* of the country is concerned ; for the Israelites found it empty by reason of the extermination, or at least the removal, of the former inhabitants : but he is inaccurate, though the origination of his inaccuracy is easily detected, when he says that *mankind never dwelt there*.

Again : he is sufficiently correct in saying, that the Ten Tribes, separated from the multitude of the heathen, wished henceforth to keep their statutes, which they never kept in their own land : for, even to this day, they seem, by frequent intercourse with each other (as Dr. Buchanan states), to have continued tolerably clear of apostasy ; and, when the false Esdras wrote, they seem (as we gather from Josephus) to have still carefully retained their national statutes.

Finally, unless I greatly mistake, we have a direct verbal intimation given us by Esdras, that the country, which they would reach by crossing at the narrow passages of the Euphrates, is the very country, to which Scripture History directs

us. The region, where they settled, was called, he tells us, ARSARETH. It seems tolerably evident, that, by the slight corruption of inserting a single letter, ARSARETH is no other than ARARETH : for so, both the mountain of the Ark's appulse, and the land of Armenia in its widest extent, were equally denominated\*. It was plainly in close connexion with the great Assyrian Empire : for, to Ararat or Armenia, Adrammelech and Sharezer, the sons of Sennacherib king of Assyria, fled, after the murder of their father, as he was worshipping in the house of his vulture-idol Nisroch at Nineveh. Probably, they were well aware, that they would be received and concealed by the Israelites of the Ten Tribes, who could entertain no very cordial affection for a King of Assyria.

IX. We seem to have now ascertained some very important particulars.

1. The Ten Tribes were deported into that mountainous region, which constituted Assyria Proper, which mainly coincided with the district by the Greeks called *Adiabènè*, and which bordered upon Media and Armenia.

2. In the early part of the fifth century, they were known to be still in this same region :

\* Gen. viii. 4 ; Isaiah. xxxvii. 38 ; Jerem. li. 27.



though, doubtless, as, from the time of Shalmaneser downward, their numbers had continued to increase, *offshoots* or *colonies* would, in the true Oriental nomadic fashion, seek new settlements in various parts of Asia.

3. Finally, when St. James wrote his Epistle, about the year 60, some individual members of the Ten Tribes had already, in their scattered state, received the Gospel, though without losing their distinctive national character.

4. Now it certainly seems, that these particulars afford a reasonable clue to the discovery of the long-lost Ten Tribes.

In point of FACT, we *know*, that they were, in the first instance, deported into Assyria : and the special part of Assyria is easily ascertained, by its being conterminous to the Western boundary of Media, in certain cities of which some of them are said to have been placed.

In point of PROPHECY, we are assured, that they will be restored *out of Assyria*: while, synchronically, the Dispersed of Judah will be gathered *out of the four corners of the earth*. But, though Assyria is thus specially mentioned as containing the nucleus of the Ten Tribes, we seem to gather, from the terms of the prediction, that



they will also return, in various detachments, from other parts of Asia: such as, the Oriental Cush or Cushadwip within, as the Hindoos call the immense region of (what the Greeks called) the Asiatic Ethiopia; and Elam, or some parts of Persia; and Shinar, or the Babylonian Chaldeas\*.

5. From these matters, the conclusion is quite obvious.

If the nucleus of the Ten Tribes, however diminished by colonising or by the hostile aggression of barbarous neighbours, is to be restored *out* of Assyria, they must, in order to the accomplishment of the prophecy, be still *in* Assyria.

X. Thus, so far as evidence, historical and scriptural, is concerned, the question stood, when Dr. Grant of Utica, in the United States of America, visited and spent some considerable time in the district, whither, it is well known, the Ten Tribes were originally carried.

His statement is: that he found matters precisely such as might have been expected from the knowledge which we already possessed.

\* Isaiah. xi. 11-16; xxvii. 12, 13: Hosea. xi. 8-11: Zech. x. 6-11.

1. The people were divided into two portions, distinct from each other and yet acknowledging the relationship of a common origin.

Part, from a very remote period, had been Christians : who received the name of *Nestorians*, because, with Nestorius, they would not apply to the Virgin Mary the unscriptural title of *Theotocos* or *Mother of God* ; deeming it a virtual denial of Christ's humanity and thence a nullification of the doctrine of the atonement.

And Part still adhered exclusively to the Law of Moses and the Levitical Ordinances : remaining, so far as Christianity was concerned, in an unconverted state.

We have only, says Dr. Grant, *to see the Jews and Nestorians together, and hear their mutual recriminations ; the one charging the other with apostasy from their ancient religion, and the latter accusing the former as the guilty rejecters of the Messiah : and we shall be at no loss how to account for the existing antipathy between the Nestorians and the Jews. I was recently present at just such an interview between them : and it required all the address I was master of to pacify and make them treat each other somewhat like brethren. When this was effected, they conversed freely together*

(though with occasional aspersion) on the subject of their former fraternal relation as SONS OF ISRAEL: a relation, so fully recognised by both parties, as to form the basis of their most pointed remarks\*.

In this passage and elsewhere, Dr. Grant occasionally says *Jews* where he ought to have said *Israelites*. This very curious Work is entitled *The Nestorians, or the Lost Tribes*: and it contains much more to the same effect.

*We are certainly*, said they, BENI ISRAEL: *there is no doubt of it*†.

Dr. Grant subjoins: *It is not a complicated history, requiring a detail of incidents or language liable to be misapprehended or forgotten. It is one simple bare fact, so unique and prominent in its character that there is no room for mistake. At the same time, the people are so peculiar in their language, character, and circumstances, that it was doubtless true of the whole, if of any. It is the one simple fact: that the Nestorians are, what they profess to be, THE CHILDREN OF ISRAEL.*

He then adds: *Direct and positive as is the testimony of the Nestorians themselves respecting their Hebrew ancestry, we need not rest so important*

\* The Nestorians. p. 201, 202.

† Ibid. 122.

*a question on their testimony alone.—The Jews, who dwell among them, acknowledge the relationship. They admit, that the Nestorians are as truly the descendants of the Israelites as themselves.—Providentially for our cause, The Ten Tribes are not all nominally christian. A remnant seems to have been left as witnesses in the case. Dispersed through the country of the Nestorians, and surrounding them on every side, are some thousands of nominal Jews, still adhering to Judaism, who claim to be a part of the Ten Tribes carried away captive by the Kings of Assyria.—They testify, though sometimes reluctantly, that they and the Nestorians are brethren of the same stock; that they and the Nestorians have a common relation to the House of Israel, a common origin.—They are ashamed to admit, that such an apostasy has taken place from the faith of their fathers: and they are reluctant to acknowledge their worst enemies as brethren.—It is only to those who have gained their confidence, that they readily make the acknowledgment.—The first time I myself heard this testimony given by the Jews was March 6, 1840: which I recorded at the time as follows:*

*I received a visit from two learned Jews, Ezekiel and Daniel, of Ooroomiah: who, in presence of*

*the Bishops Mar Yoosuph and Mar Eliyah, two Priests, and other Nestorians, most explicitly acknowledged, that the Nestorians were THE SONS OF ISRAEL ; a circumstance, with which, they affirmed, the Jews were well acquainted. Priest Dunka, for my sake, then asked them, if they were sure of the fact. They replied emphatically : that they knew, that the Nestorians were CHILDREN OF ISRAEL ; but, as the Nestorians had departed from the faith of their fathers, their people were ashamed to own them as brethren.*

*More recently, other Jews have repeatedly made the same statement to the writer and to some of his associates in the mission. On one occasion, their chief Rabbi confirmed the testimony of the Hebrew origin of the Nestorians, while in their synagogue, and in hearing of Messrs. Holliday, Stocking, and myself. He said : that the Nestorians apostatised from the Jewish Faith in the days of Christ or his Apostles.*

2. Dr. Grant mentions two particulars, which must by no means be pretermitted.

Like the early Hebrew Church, the Nestorians largely unite the *Observance of the Law* with *Belief in Christ*.

And, furthermore, in the midst of tribes of a

different tongue, they speak a modern dialect of the Syriac, which differs not more from the ancient Syriac, familiar as that dialect must have been to the Ten Tribes from their neighbourhood to and close connexion with the kingdom of Syria, than modern Greek differs from ancient Greek.

XI. Sir George Rose, in a very ingenious pamphlet which he has entitled *The Afghans the Ten Tribes*, states: that Dr. Grant's opinion has been impugned, and, as he thinks, overthrown, by Dr. Robinson.

I have not seen the Work of that gentleman: but, so far as I can judge from alleged facts, I do not perceive how Dr. Grant *can* be confuted, save by establishing against him a charge, either of unreasoning credulity, or of gross misrepresentation, or of absolute falsehood.

Sir George thinks it unnecessary to produce against Dr. Grant *all the erudition and acuteness* of Dr. Robinson, because he deems three main considerations sufficient to overthrow the system which has been raised. He does not say, whether these three considerations are put forth by himself or borrowed from Dr. Robinson: but the mode, in which he speaks of them, seems obviously to imply, that he esteems them the



strength of the battle\*. They shall be considered, therefore, in their order.

1. Dr. Grant, for various duly assigned reasons, supposed: that the Nestorians, now seated in Assyria Proper, and along with them various unconverted adherents to the Law of Moses, are descended from the Ten Tribes.

Now, without any discussion of these reasons in regard to their impeached validity, Sir George broadly contends: that the mere fact of the Nestorians having embraced Christianity many centuries ago, completely negatives the theory that they are descended from the Ten Tribes of Israel†.

I am unable to discover the force of this argument.

Sir George rests his proof upon a general assertion contained in the thirty-seventh chapter of Ezekiel: *these bones are the WHOLE House of Israel*.

If this declaration is to be received literally in its full grammatical sense, as I understand

\* I do not understand what Sir George means, when he speaks of *two* objections noticed by Dr. Robinson, and therefore his own. Are they *two* out of the *three* considerations? or are they two component parts of the first consideration?

† The Afghans the Ten Tribes. p. 47.



Sir George to take it, the result will be : that not a *single* Israelite can be converted until the day of the national restoration.

Unless such be the purport of the argument, I do not see its force. But a conclusion of this sweeping description is contradicted by matter of fact.

The great Apostle Paul himself was of the Tribe of Benjamin : and, if it be replied that Benjamin was politically united to Judah and was thence never reckoned as one of the Ten Tribes ; still, Anna the prophetess was of the Tribe of Asher, and St. James addresses members of all the Twelve Tribes as having been converted to Christianity.

Nay, if we give up the *Nestorian Christians*, this will afford no proof that a remnant of the *Ten Tribes* does not still exist in the land of their original deportation. In that very country, we find a divided nation. Let us, then, in submission to the objection started by Sir George Rose, throw aside the *Nestorians* ; and we shall not the less have an unbelieving portion of the *Ten Tribes*.

2. Dr. Grant states it to be the declared principle of the Nestorians, that *Circumcision has been superseded by Baptism*.

Sir George deems this fatal to the opinion before us.

Now, if, for a moment, we admit it to be fatal to the Israelitish Origin of the Nestorians, the same answer will lie to that objection as lay to its predecessor. The most perfect disproof of the *Nestorians* being Israelites will avail nothing against the origin of the unbelievers from the deported *Ten Tribes*.

But I venture to deny that the adoption of the principle is fatal to the opinion before us.

God, says Sir George, made Circumcision to be *the everlasting covenant*, by which he would confirm to Israel the land of Canaan as *an everlasting possession*. Therefore, if Circumcision be relinquished, the claim is foregone\*.

These are the premises of the argument: and this is the conclusion drawn from them.

But we cannot admit, that such is the true construction of God's covenant with Abraham.

It is inconsistent, both with facts and with Sir George's own statement.

*For the Israelites to abandon Circumcision*, says he, *would be to renounce their share in the land of Canaan*.

If such, then, were the case, the whole nation,

\* The Afghans. p. 48, 49.

while yet in the wilderness of Sinai, had already renounced the land: for none of those, who were born in the desert, had been circumcised; and, save Joshua and Caleb, the whole generation that came out of Egypt had perished. Nevertheless, *while still uncircumcised*, they actually entered into the land: and not only thus *practically* took possession of it, but even formally received the *investiture* of it from God himself\*. No doubt, Circumcision was renewed *after* they had passed the Jordan: but this circumstance could not do away facts which had *already* occurred†.

Nor is the present the sole difficulty in the way of the opinion advocated by Sir George.

Such an opinion, when legitimately followed out, plainly involves an assertion: that Circumcision, in regard to both the Two Tribes and the Ten Tribes, would *never* be abolished; but that the practice of it would still, even after their Baptism and Conversion to Christianity, be required as the everlasting condition of their tenure of the land.

Perhaps we may not be able to prove in mood and form, that it will *not* be required. But, to say nothing of the contrariety of such a speculation to the very genius of Christianity, the obser-

\* See Josh. i.

† See Josh. v. 2-9.

vance of the rite is never once mentioned in any of the vivid prophetic descriptions of the state of the Israelites after their Conversion and Restoration to the land which God gave to their forefathers\*.

3. Dr. Grant, following the plain declaration of Scripture as to the land whither the Ten Tribes were deported, believes, that they were actually planted in that very land: and, for this purpose, as we have seen, the land must have been rendered vacant by the extermination or at least the transplantation of the former inhabitants.

Against this simple question of *Fact*, namely, that both the country and the cities had been emptied of their former inhabitants, Sir George argues: that the Assyrian Monarch would hardly have planted an indomitable nation like the Israelites in so difficult a country as the mountainous region now called *Curdistan*, when the rich and populous province of Media would have been so much better calculated for the King's political object\*.

It is dangerous to oppose a speculative probability to a recorded fact. Not uncommonly, such a process creates matter for its own confuta-

\* Compare Isaiah. lx. lxvi.; Jerem. xxxi.; Ezek. xxxvi. xxxvii.; Zechar. xiv.

† The Afghans. p. 49.

tion. If Media were *already* rich and populous, the deported Israelites, as a body, could not have been placed in a *then* fully occupied country, simply because there would have been no room for them. To receive and accommodate such a multitude, a region would be required, which the policy of the Sovereign had stripped of its former inhabitants. Such, accordingly, is the exact scriptural account. The first detachment of exiles were deported exclusively to Assyria; at least, no other country is specified\*: the second, described collectively as Israel, were also carried away into Assyria, and locally placed in Halah and by Habor the river of Gozan; but, that region being now filled up by the new occupants, some that still remained were placed in certain cities of Media, which cities must obviously have lain in that western part of Media which bordered on Assyria, and which seem to have been similarly and for the same reason depopulated†.

Here we have, I submit, a record of distinct *Facts*: and we cannot safely allow them to be set aside, merely because it is *conjectured*, that policy would forbid the planting of a nation, *supposed* indeed to be turbulent, but *much more probably*

\* 2 Kings. xv. 29.

† Ibid. xvii. 5, 6.

broken in spirit by recent calamity, in a mountainous and difficult country.

XII. Sir George Rose himself contends: that the Afghans are the descendants, and (as I understand him) the *exclusive* descendants of the Ten Tribes.

1. This opinion, as to the origin of the Afghans, was first, I believe, brought forward, in the year 1784, by Mr. Vansittart in a letter to Sir William Jones\*.

Certain objections to it, Sir George very ably disposes of: and I see no reason, why it may not be adopted, as at least highly probable, though it does not possess the sort of certainty involved in a scripturally well-defined country†. The fault of

\* See Asiatic Researches. vol. ii. p. 67-76.

† When Mr. Vansittart's Translation of a Persian Abridgment of the *Asrarul Afaghinah* was transmitted to Sir William Jones, he strongly recommended an inquiry into the literature and history of the Afghans. In one speculation, however, the learned President strikes me as having been mistaken.

*We learn from Esdras, he says, that the Ten Tribes, after a wandering journey, came to a country called ARSARETH: where, we may suppose, they settled.—A considerable district under the dominion of the Afghans is called HAZAREH or HAZARET, which might easily have been changed into the word used by Esdras.* Asiat. Res. vol. ii. p. 76.

The conjecture is *etymologically* ingenious: but it fails, both *circumstantially* and *geographically*.



Sir George's Work is, not the opinion that the Afghans are descendants of the Ten Tribes, but the implication contained in the propounding of another opinion: the opinion, namely, that the present inhabitants of the ancient land of Ashur, whither, as a *Fact*, we know the Ten Tribes to have been deported, are *not* their descendants.

2. Dr. Grant remarks, that the Christian Population of Assyria and the adjoining western district of Media may not be far short of 200,000.

Sir George thinks, that this, even alone, is conclusive against Dr. Grant's opinion, inasmuch as he *offers a maximum of 200,000, as the WHOLE of the progeny of the Ten Tribes.*

I did not understand Dr. Grant to make any such assertion. He appeared to me to say, that this was about the *present* Christian population of

*Circumstantially*: because; as it has since been learned, Hazaret is only a *recent* conquest of the Afghans.

*Geographically*: because, being on the confines of western Hindostan, it is irreconcilable with the locality to which Esdras conducts the Ten Tribes by crossing the narrow passages of the Euphrates, and proceeding thence in the same direction to a land uninhabited.

The *Arsareth* of Esdras is, I think, pretty plainly *Ararath* or *Armenia*.



the country into which the Ten Tribes were deported: and, possibly, the unconverted population may be about the same. Now this is a very good reason for supposing, that various colonies have gone forth from the parent stock when the tyrannical pressure of the mighty Assyrian Empire was removed by its overthrow: and thence, it affords a strong collateral argument for the Israelitic origin of the Afghans; because it is quite clear, that the whole progeny of the Ten Tribes cannot be confined to 200,000, or even 400,000. But I see not, how it at all aids Sir George, in overthrowing the opinion of Dr. Grant, and in establishing (as I understand him) the *exclusive* right of the Afghans to be deemed the Children of the Ten Tribes.

3. In truth, Sir George, by his management of a probably correct opinion, brings out a result contradictory alike to Scripture and to Geography.

He finds himself compelled to make the country of the Afghans, or rather the first of the successive countries which they occupied in their progress eastward, to be the region, whither the Ten Tribes were originally deported. Now Scripture assures us, that this region was Assyria and

a neighbouring district of Media. But Sir George, suppressing all mention of Assyria, would make Media alone the land to which the Ten Tribes were deported: and, at the same time, supposes, that they must have crossed the Euphrates not far from the middle point of the course of the river. Now such a local transit would bring them far too much south for the greater part of even Media: and, at the same time, it would be quite out of their line of march to the still laterally more northern province of Ashur; for the due reaching of which province they must, as the apocryphal Esdras speaks, have crossed by the *narrow passages* of the river; that is to say, considerably higher up the stream.

To meet this difficulty, which springs immediately out of the very plain scriptural account, he tells us, that the extensive province of modern Khorassan is known as identical with the Media of ancient Geography.

But, even if such a statement were strictly accurate, we should still have in it a total omission of Ashur. And yet Ashur, from the mode in which it is mentioned, is evidently the chief land of the deportation: for the cities of the Medes are only subjoined supplementally.

I doubt, however, whether it *is* geographically accurate.

In order to form some judgment on the question, I compared a map of ancient geography with the excellent modern map of Persia in the Atlas published (I believe) under the inspection of the late eminent Sir John Barrow : and, from that comparison, I drew out, as faithfully as I could, a result fatal to the assertion of Sir George Rose.

So far from the modern Khorassan coinciding with ancient Media, Khorassan, from a comparison of my two maps, lies directly east of Media, and *commences* where ancient Media *terminated* : for the eastern boundary of ancient Media loosely corresponds with the fifty-third degree of East Longitude ; and this, so far as I can make out the comparison, is the very degree of East Longitude where the western boundary of modern Khorassan loosely commences\*.

To suppose, then, that, even if Media had been the exclusive region into which the Ten Tribes were deported, they would *therefore* have been,

\* I reduced, as well as I could, the reckoning of East Longitude from the Fortunate Islands to the reckoning of the same Longitude from Greenwich.

by Shalmaneser, deported into modern Khorassan, is, unless either my maps mislead me or I have totally misunderstood them, a plain impossibility.

4. But let us only follow the scriptural statement, and all will be abundantly clear.

The Ten Tribes were originally planted, partly in the then unpeopled province of Ashur, and partly in certain cities of the western part of Media. From this locality, the germ of the Afghan Colony (for I am far from denying the Afghans to be Israelites) would pass eastward through the whole breadth of Media into Khorassan : and thence, as Sir George very well traces them, through Caubul and Cashmere, into their present settlement on the borders of Hindostan.

Hence, provided these distinctions are observed, and provided we give up the untenable scheme of making Khorassan the country in which they were *first* planted when deported from Samaria, I see no reason to reject, or rather indeed much reason to adopt, the opinion, that the Afghans are descended from the Ten Tribes, though they may not be the *sole* descendants.

XIII. In accordance with the opinion of Dr. Buchanan, various colonies of Israelites seem to be existing throughout nearly the whole of Asia.

1. This is stated by him as a fact.

In Cashmere, Tartary, Persia, Cochin, and Malabar, allied Communities of Israelites have been discovered, who appear to have been separated from the primitive stock, long before the last dispersion of the Jews properly so called, and indeed before the time of the Babylonian Captivity. These Communities, though, by successive migrations in the course of so many centuries, they are now geographically separated from each other, are said, still, by letters and occasional visits, to keep up a mutual intercourse and connexion\*.

2. A question may be raised, whether some of these are Jews, or whether they be fragments of the Ten Tribes.

Dr. Buchanan tells us, that, at Cochin, there is a colony of Jews, who retain the tradition that they arrived in India soon after the Babylonian Captivity. There are, it seems, in that province, two classes of Jews: the white Jews and the black Jews. The black Jews are those, who are supposed to have arrived at that early period: the white Jews emigrated from Europe in later ages. What seems to countenance the tradition

\* See Buchanan's *Christian Researches*. p. 310-324.

of the black Jews is, that they have copies of those books of the Old Testament which were written previously to the Captivity, but none whose dates are subsequent to that event\*.

The tradition of the black Jews is, no doubt, of some importance: but the greater part of the Books of the Old Testament, that were written before the Babylonian Captivity, might, so far as dates are concerned, have been possessed by the deported Ten Tribes as well as by Jewish emigrants from Babylon. This part of the evidence, therefore, leaves it doubtful, whether the so-called black Jews of Cochin are descended from the Two Tribes or from the Ten Tribes.

3. As far as I can judge, there is the same doubtfulness respecting an extraordinary Hebrew colony in China.

A very curious and interesting account of them has been published by Mr. Finn, under the title of *The Jews in China*: and he himself believes them to be Jews, not Israelites of the Ten Tribes.

His argument to prove them Jews of the Restoration from Chaldea strikes me as not being perfectly conclusive.

\* Buchanan's Memoir on an Indian Ecclesiastical Establishment. p. 117, 118.



It is based upon their knowledge of Ezra, *the second lawgiver and reformer of the people*, and upon their possession of some portions of the Sacred Books written *after* the captivity of the Ten Tribes by Shalmaneser.

He admits, that the force of this argument might be abated, by taking into account, that, for several centuries, their Sacred Books and some of their teachers have reached them from another country in the west, and by thence concluding that thus only may have been imported the later Scriptures and the Jewish peculiarities. But he adds: *This conclusion is entirely gratuitous, without evidence of even the lowest degree.*

Now all that may be perfectly true: but it forms only a narrow basis for a valid argument.

He admits it to be plain, that this colony must be a very ancient offshoot, from the circumstance of their ignorance of the name of *Jesus* until it was mentioned to them by the missionaries: and, thence, not very satisfactorily, lays it down, that they branched off from the *Jerusalem Jews* anterior to the incarnation of Christ.

That they branched off from the parent stock anterior to the incarnation, is plain enough from their ignorance of the very name of *Jesus*: but

this is no proof, that they were an off-shoot from the *Jerusalem Jews* after their return from the Babylonian Captivity, as Mr. Finn's language seems evidently to import. If they be Jews, as contradistinguished from Israelites, I should deem it far more probable, that they had emigrated eastward from Babylon and Chaldea *during* the captivity, than from the much more remote Jerusalem *after* the return from the Captivity.

When they first became known to the Jesuit missionaries at the beginning of the seventeenth century, one of them, who visited those missionaries at Peking, knew nothing of the appellation *Jew*, but styled himself an *Israelite*. This certainly seems to favour the idea, that they are rather a fragment of the Ten Tribes, than Jews either from Babylon or Jerusalem.

In the year 1816, Dr. Morrison heard of them from a Mohammedan near Peking, as subsisting in Kae-fung-foo under the old name bestowed upon them by the Chinese. They were still called *The Religion of cutting out the sinew*: an appellation, as Mr. Finn justly observes, so appropriately Jewish (he ought rather to have said *Israelitish*) that no other people than the descendants of Jacob could even assign a reason for its origin, if

they were to assume the name for any purpose.

Among the various signs of the times, is the semi-christian rebellion of the Chinese against the intrusive Tartar Dynasty. Possibly it may tend to throw some further light upon this remarkable colony.

XIV. Distinct apparently from all the fragments noticed either by Dr. Buchanan or Mr. Finn, the senior missionary to the Jews, Mr. Samuel discovered what he supposed to be the Two Tribes and a Half on the western shore of the Caspian Sea.

As this locality is not very far distant, northward, from Assyria, it is not improbable that the Two Tribes and a Half, deported by Pul and Tiglath-Pileser into Ashur, may have been subsequently moved northward, to the western shore of the Caspian, by Shalmaneser, for the purpose of acquiring more room in Ashur, whither he subsequently carried away the remaining Seven Tribes and a Half: and this is rendered the more likely from the circumstance that some of the captive Israelites were planted in the cities of the Medes; which implies that there was still a want of room in Ashur.

Those, whom Mr. Samuel found on the western shore of the Caspian, had not been converted to Christianity: and they were readily known to be Israelites by their continuing to observe the usages of the Ceremonial Law. Like the Nestorians of Assyria and their still unconverted brethren, they were shut up in the midst of barbarous tribes: and, along with them, they occupied the mountainous region of Daghistan, which extends about 134 miles in length and between 30 and 40 in breadth. The Lesghies, who are, however, bigoted Mohammedans, affirm themselves to be descended from the Tribe of Dan: and, in many respects, their physiognomy and character assimilate to the Hebrew. Curiously enough, they acknowledge those who retain the Law of Moses to be the original inhabitants of the mountains: although they themselves appear to be of the same stock, and, so far as outward figure goes, to be descended from common parents.

*This discovery of the Ten Tribes, at the present important crisis, says Mr. Samuel, must appear a wonderful event. The preservation of them through so many ages, in the very heart of their enemies, must be acknowledged as a most signal act of Di-*

*vine Providence : and we need no stronger or more convincing proof of the Time of their Restoration being at hand ; when they shall be taken from the place of their interment for near two thousand five hundred years, and be restored to their own land, to share with their brethren of the House of Judah the splendour of the Messiah's kingdom\*.*

XV. In times like the present, such discoveries are most deeply interesting. Yet is the interest of a very awful description.

If we be drawing near to the Dissolution of the Ottoman Power, and to the subsequent Restoration of Israel and Judah, and thence also to the close of the fated 1260 years : we must, of plain prophetic necessity, be also drawing near to that unexampled time of trouble, which is universally and unanimously foretold, as synchronising with the Return of God's Ancient People, and as affecting the final downfall of that baneful Apostatic Perversion of Christianity, which is described as making one vigorous effort to recover its usurped authority, ere, like a millstone, it sinks irretrievably into the abyss of utter perdition.

\* Remnant Found. p. 107, 108. See also Ibid. p. xii-xiv. 42-47.

May this Protestant Country retrace its steps before it be too late: lest it, partaking as it has fearfully done in the sins of the mystic Babylon, should receive also of her destined plagues. May it, through God's undeserved mercy, be preserved from a return to, or an encouragement of the delusive errors, which it renounced in the day of the blessed Reformation!









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